

into his marvelous light." Indeed, in the light of this wondrous truth we can see the deep significance of all those exhortations to holiness and spirituality of action and living with which the epistles so abound. "If ye live after the flesh (the natural man) ye shall die; but if ye thru the Spirit do mortify the flesh ye shall live;" and again: "If we live in the Spirit, let us also walk in the Spirit." This also explains why it is that the "flesh lusteth against the Spirit and the Spirit against the flesh," and that "these two are contrary the one to the other."

Plainly then, to be a Christian is not to be merely a good Adamite—a religious natural man; it is not simply to go thru certain religious ceremonials, tho they be the ceremonials that belong to the children of God. To masquerade in the clothes of a prince is not to be the son of the king. Eternal life is not to be had by identifying one's self with any outward organization in which the children of God and the heirs of eternal life have formed themselves. It is not merely to reform and do some of the things which the children of life do. There is a great gulf betwixt natural life and spiritual life; a gulf so wide and deep that it is beyond the power of man to bridge it. Yet all may have this gift who will receive it by faith from him who came to bestow it. For to "as many as received him, to them gave he the privilege of sons of God, even to as many as believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Is this gift of Christ the possession of our readers? If not, God grant that they may seek after it and find it.

## Our Young People

### THE PURPOSE OF HIS COMING

Matthew 18:11; John 10:10

Topic for Sunday, June 1

#### HOME READINGS

Mon., May 26, Not to destroy, Luke 9:51-56.  
Tues., " 27, Seeking the lost, Mt. 18:11-14.  
Wed., " 28, Not to judge, John 12:44-50.  
Thurs., " 29, The promise of life, I John 2:24-29.  
Fri., " 30, A look futureward, I Tim. 4:7-11.  
Sat., " 31, A losing bargain, Lk. 9:23-27.

In Jesus' day the Jews rejected him because they did not understand his mission. Today other multitudes reject him because they do not realize what he is to them. We ourselves perhaps, are living far below our privileges because we do not appreciate the full significance of Jesus' life. A careful study of this topic will make more clear to us the purpose of Jesus' coming and thus enable us to fall more completely into line with that purpose.

#### WHY JESUS CAME

*His own testimony concerning his mission.*

1 To do the will of God. John 6:38. This was the primary purpose of his life, and in fulfilling it he fulfilled all the rest of his mission.

Did Jesus succeed in always doing the will of God?

Is it possible for us to always do the will of God? How?

2 To give life, John 10:10. In doing the will of God Jesus revealed the mind of God and to accept this brings a quickening of moral consciousness which we call spiritual life. Jesus gives not physical life, but spiritual life which he calls knowledge of God. John 17:3.

The word translated "abundantly" in John 10:10 means more literally "above the common." The Christ life is not to conform to this world. The Christian is to live far "above the common."

3 To fulfill the law, Matt. 5:17. The law was good to teach men the right and wrong about definite things, but Jesus gives a life which enables one to apply the principles of right and wrong to all things. He does not destroy the law but takes it from the tables of stone and places it in the heart.

What should be our attitude toward the law of Moses? Rom. 10:4.

Are the ten commandments binding upon us because they were commanded to Israel or because we ourselves recognize them as good and right?

4 To destroy the works of the devil, I John 3:8.

Does this passage apply to the first or second coming of Jesus?

Do you think Jesus is going to fail in this mission?

If Jesus is going to fail in this mission this time what reason have we to think that he would succeed by another coming?

What are "the works of the devil" which Jesus came to destroy? Gal. 5:19-22, etc.

5 To reveal sin as sin, John 15:22. Is it possible to think ourselves right when utterly wrong?

How does touch with Jesus reveal to us our sinfulness?

6 To reveal our possibilities, I Peter 2:21. I prefer not to call him our example merely, for that causes us to try to copy his deeds instead of to share his spirit. It is in the latter sense that we are to walk "in his steps."

7 To reveal God, Matt. 11:27. He knew God as none other knew him and hence was able to reveal him as none other.

Can you name any other person who has been able to reveal God as Jesus did?

Ought we not then keep coming to Jesus that we thru him may know God?

8 To seek the lost, Luke 5:32. The philosophies of men are adapted only to the wise and strong, but Jesus seeks and saves those who need his help.

What is it to be "lost"?

9 A servant and a ransom, Mt. 20:28. In this purpose he completely reversed the thought of the world which counts the man in honor who is served rather than the one who serves. Was Jesus right in this purpose? If we find our joy in ministering to others rather than in being ministered unto by others, the source of our joy will be in ourselves instead of in others and we will thus be independent.

The word translated "minister" is "diakonos" from which we get our word deacon. But this passage reveals the purpose of Jesus' death as well as his life.

How is Jesus a "ransom in behalf of many?"

The word for ransom is "lutras" from "luo" to loose. How then does Jesus' death loose us from our sins?

Not by paying a price demanded by a third party (the devil) but by destroying in us the love of sin to which we were in bondage. Jesus' consistent devotion to the will of God and the service of men, even in death, gives us confidence in his life as the expression of what is eternally right and true and God like, and thus fixes our devotion to the same end and sets us free as Jesus was free.

10 To comfort them that mourn, Luke 4:18. Drummond calls this verse "The program of Christianity." It names some of the definite

things which follow the spirit of Jesus in the world.

Is this program also to be our program? John 20:21.

11 That men may be sanctified, John 17:19. "Sanctified" means consecrated. Jesus kept himself from evil that he might teach us how to keep from evil.

Was his temptation as real as ours? And may our victory therefore be as real as his? Heb. 2:18.

12 That we may be with Him, John 14:3. This is the end of our faith. We shall be like him. Our separation from him now is not so much geographical as moral. And unless we are one with him in spirit, heaven would not be heaven to us when we meet him.

A missionary was threatened with death but said "I fear not death, for if I live Jesus will be with me and if I die I shall be with him."

What other significance did the coming of Jesus have?

How does his coming effect those who do not accept him?

What is part of Jesus' mission to establish the church? Matt. 16:18.

Is it our duty to make Jesus and his mission known to all the world?

Does Jesus anywhere teach that his mission extends to only a part of the world?

How is Jesus drawing all men unto himself? John 12:32.

C. F. YODER.

## Among the Churches

### Notice

The Annual Commencement exercises of Ashland College will take place as follows:—

On Sunday June 1, Baccalaureate sermon by Dr. J. W. Cummings.

On Tuesday evening, June 3, Commencement Musical Department.

On Wednesday evening, June 4, Annual Commencement, consisting of Class exercises and an address by brother J. L. Gillin.

At a meeting of the graduates of the College at Winona last September a movement was set on foot to organize an Alumnae and Old students' Association. Let all graduates and old students of the College come so that the organization may be perfected.

The annual meeting of the Board of Trustees will be held on Wednesday, June 4. I hope that every Trustee of the College will be present.

Immediately following the Commencement exercises the Ohio State Conference of the Brethren churches will convene. This will be June 5 and 6. A splendid program has been prepared.

All will be welcome. We will do all we can to make you happy. Come to Commencement and remain for the Conference. Be sure to come on Wednesday.

Will all those who intend to come write me at once so that we can provide for you?

J. ALLEN MILLER.

Ashland, Ohio.

### Financial Report Pennsylvania Mission Board

#### Receipts for April

Pike church, S. L. Bowman	7 07
Vinco "	5 93
Martinsburg church, J. R. Keller	5 76
Johnstown "	5 00
Total for April	23 76
Previously reported	365 41

Total to May 1st, \$389 17

Where are we at now? *Think, act, remit.*

R. Z. REFLOGLE, Sec.

Care Incline, Johnstown, Pa.